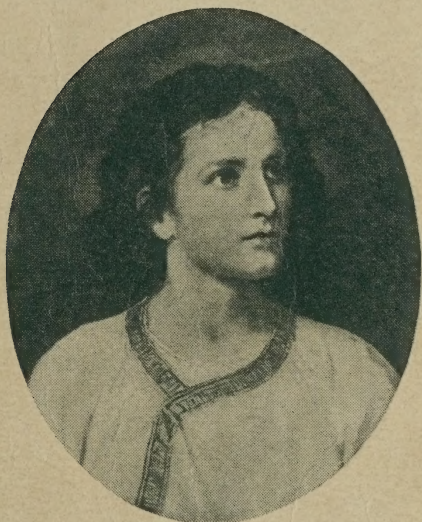


# *Guidebook for Leaders of Juniors*



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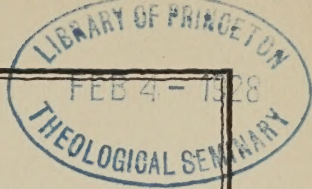
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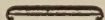
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Guidebook for leaders of  
juniors



# Guidebook for Leaders of Juniors

Material Preliminary  
to the  
Presbyterian Program for Juniors  
(Now in Process of Preparation)



BOARD OF CHRISTIAN EDUCATION  
CHILDREN'S WORK  
WITHERSPOON BUILDING, PHILADELPHIA, PA.

Working Cooperatively with

BOARD OF NATIONAL MISSIONS  
Department of Young People's Work  
156 Fifth Avenue, New York City

BOARD OF FOREIGN MISSIONS  
Young People's Department  
156 Fifth Avenue, New York City

PRESBYTERIAN CHURCH IN THE U. S. A.

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## INTRODUCTION



✓ THE materials in this pamphlet for leaders of Juniors, ages nine, ten, and eleven, are preliminary to the Manual of the Junior Program, which is in the process of preparation. These materials are in line with that Program. The Program is being developed by a committee representing the Board of Christian Education, working coöperatively with the Board of National Missions and the Board of Foreign Missions. The committee is composed of the following:

For the Board of Christian Education—Florence E. Norton, Chairman; Wilhelmina Stooker, Ethel W. Trout, Walter D. Howell, Walter A. Squires.

For the Board of National Missions—Katherine Gladfelter, Elizabeth Harris.

For the Board of Foreign Missions—Faye Steinmetz, Frances Hedden.

It is hoped that these materials will be useful to leaders of Juniors, and that they will help to prepare the way for the new Program for Juniors which is approaching completion.

HAROLD MCA. ROBINSON,

*Secretary of the Division of Christian Education  
in the Home, Church, and Community of the  
Board of Christian Education of the Presby-  
terian Church in the U. S. A.*

## CHAPTER I

### KNOWING OUR JUNIORS



O many Church-school leaders Juniors are not real flesh-and-blood boys and girls. They are just "Sunday-school scholars" or "Junior Endeavorers" and looking at them in this light, the leaders never see the real boys or the real girls. That is why they do not succeed with them—they do not know them.

"The child," said a witty lecturer to an audience of Church-school workers, "does not hang up with his hat all but the spiritual part of himself before he comes into the Church-school room. He brings all of himself to the Church school." And he might have added that he brings all the influences of his home and school life, of his play and social experiences, also. That is why the teacher who does not know him, except as a pupil listening more or less attentively to a lesson prepared without any knowledge of his real life, often completely fails to make any impression upon him.

The successful teacher of Juniors is one who knows her pupils in their home life, in their play, and in their social activities; one who knows their interests and ambitions, their likes and dislikes. Without such knowledge it is impossible to understand and truly help Junior boys and girls.

James, for instance, is a case in point. He was hot-tempered, self-willed, determined to have his own way. He had a crude sense of humor which often led him to play tricks on the other boys, but when they retaliated he became surly and ugly. He was rude and saucy. But he was affectionate and could be guided through his affections. The teacher often wondered why he was so difficult. One visit to his home explained James. He had an overworked, overbearing, grouchy father, and a fat, easy-going, indulgent mother. "Well, well," she chuckled, "I hear you have conquered



James. How you ever did it is more than I can tell. I can't do a thing with him." All this with James standing by! After that visit to his home it was much easier for his teacher to have a sympathetic attitude towards the weaknesses of James, and it was easier to know how to help him.

Then there was Clara. Clara had a small, wiry body, carrotty hair, bright, determined eyes behind thick glasses. She was good-natured, sweet-tempered, and decidedly efficient, but she was also what her fellow pupils called "bossy." Hardly a session went by without a complaining, "Please Miss —, make Clara let my work alone." In this respect, she was incorrigible.

One visit to Clara's home dispelled the teacher's impatience. Clara was the oldest of five children whose mother, a widow, supported them by doing housework by the day. Every morning at seven-thirty she left for her work. It was Clara who got the younger children ready for school and gave them their breakfast, and it was Clara again who kept a watchful eye and an admonishing tongue busy all day in their behalf. How much easier it was to be patient when one knew all of Clara's circumstances! One was filled with admiration for the cheerful way in which she got through her hard days. And knowing why she had become so "bossy" it was possible to plan for Clara in a way that made use of the efficiency so much responsibility had developed in her, without unduly annoying the other children or emphasizing a trait that was already too marked.

Had anyone, reviewing the little group of which Alice and Clara were members, been asked to say which was the more fortunate child, he would undoubtedly have said Alice. For Alice was better dressed, better cared for, had pleasanter manners, was more gentle in her ways. But the teacher who was working with Alice would not have agreed. For Alice lacked initiative to a marked degree. When designs for notebooks were being made Alice had no ideas for hers, she couldn't decide which colors she wanted to use, she couldn't choose a stencil. She couldn't make decisions about anything.



Since Alice was not stupid, her lack of initiative seemed strange.

Before the teacher could visit Alice, her parents came to the little week-day class of which she was a member. They wanted to see if the environment was right, if the room was warm, if it was well ventilated. And then the teacher saw why Alice lacked initiative and decisiveness. She was an only child and her parents were well past middle life. Alice was their only interest. To save her all unpleasantness, all difficulties, was their sole ambition. Only her natural sweetness had kept her from being thoroughly spoiled. When class was over that afternoon, her mother buttoned her coat and adjusted her hat and her father put on her rubbers, although Alice was ten years old. Right then the teacher determined to begin to lay responsibility upon Alice, to counteract the influence of a too doting father and mother.

One cannot overestimate the effect of home life upon the child. Habits, attitudes, and conduct are largely the result of it. A Junior like Clara, the oldest of five children, who carries much responsibility may be extremely self-reliant and efficient, and a child like Alice, care-free and sheltered, may be years behind a child of Clara's experience.

In the moral realm the difference is more clearly evidenced. The child who is constantly and wisely guided to behave as he should, who comes out of a home atmosphere of high moral and spiritual tone, finds it much easier to respond to moral teaching and to live in accordance with high standards of conduct than does a child who has had little or no training.

The Junior is not only a product of his home but of his school and social life. A group of children coming to a week-day school of religion were very hard to manage. They were wary and suspicious of the teacher, inclined to take every possible advantage, could not be trusted with any freedom in the classroom. A visit to the school explained matters. There the teaching was rigidly formal. There was no freedom in the classroom. The teacher was severe, sharp in speech, not sparing biting sarcasm in reproof of the slightest misdemeanor.

It took six weeks of patient effort on the part of the new teacher before that group of Juniors realized that she was not going to nag, and would not be sarcastic, although she could, and would, be in control. It was much longer than that before they could be trusted with the greater freedom in the classroom that their teacher wanted them to have, and it was longer still before the teacher could get them to engage wholeheartedly in coöperative effort, so great had been the emphasis in their school on individual and competitive effort. In that class only an understanding of the school situation enabled the teacher to help her pupils.

The Junior's life in school, made up of his school work and his contacts with teachers and schoolmates in the schoolroom and on the playground, definitely shapes character and develops attitudes and habits. No religious educator can afford to ignore it.

The play group of the child contributes just as definitely to his character development and the teacher in the Church school can as little afford to ignore it. George was a jolly, friendly Junior of ten. Suddenly he began to change. From a friendly, teasing, fun-loving but frank and fairly well behaved Junior boy, he became rude, selfish, a "smarty," and a little less truthful and frank. In the Junior Department he became a source of annoyance to teachers and superintendent. Long and earnestly they debated as to what to do for him. The matron of his cottage in the orphanage was kind, thoughtful, motherly, and she, too, noted the change. Meeting the teacher, she one day confided to her the problem of George. His public-school teacher, who was a member of the church, was consulted and she also admitted that George was different. But she had a clue to the problem. George had become very intimate with a boy slightly older than he and this boy's friends had taken George into their group. These boys were older and were of the less desirable element in the school. George's play group at this particular time was more definitely shaping his character than was any other influence. It took time, tact, and careful planning on the part of his older friends to bring George into happy relationship

with another group of boys but, when the change had been successfully made, George soon returned to his former ways. In George's case, the Sunday-school teacher made her greatest contribution, not by teaching, but by discovering his play situation at that time and changing it.

### CHARACTERISTICS OF JUNIORS

While inheritance, home influence, the influence of the play group and the school combine to make each Junior different, there are some ways, of course, in which Juniors are more or less alike. Every experienced leader of Juniors knows that a Junior **likes to be doing things**. In a certain class of Juniors a dramatization was being worked out. The group was given quite a bit of freedom in planning it. Although the class met after school, the attendance never flagged. Breathlessly the Juniors arrived and with keenest interest went to work. There was a delightful busyness and activity in the room but no disorder. Yet in the Sunday school in that same church these Juniors were a noisy, uninterested, difficult group. Later when they were invited to prepare and conduct a worship service in the Junior Department on a certain Sunday they were greatly interested and willingly spent much time in preparation.

A healthy Junior is **alert mentally**. He likes variety, is eager for new things. He has a wide range of interests. The Church-school leader whose methods never vary is the one who is apt to find her pupils troublesome.

While he is boastful and self-assertive, suffering no undue modesty, the Junior responds to authority administered in a just way and respects the leader who can command obedience. But woe betide the leader who cannot rule justly, for the Junior has a strong sense of justice, especially with reference to himself. Any unjust treatment of himself or his group is resented, but injustice toward those outside the group is apt to go by unchallenged.

Most Juniors are **heedless and irresponsible**, needing to be guided into thoughtfulness. A group of Juniors planning a party wanted dishes. "Let's take the Ladies' Aid



dishes," was suggested by one and all agreed. "But," said the leader, "they belong to the Ladies' Aid. Would you like some one to use your things without asking?" Silence! "They had to work awfully hard to get those dishes," remarked George, "I know, for my mother helped." Finally the group agreed that it would not be fair to take the pretty new dishes without asking permission. A committee was appointed to do so and permission was readily granted, the teacher having first interviewed the ladies and promised to see that any losses would be made good in case the dishes were damaged by the children.

When the party was over, the group was ready to rush away. "But what about the dishes?" asked the teacher. "Oh, they'll wash them when they come. They're going to use them to-night." The teacher was silent and so was the group. "Well, it isn't very nice to borrow dishes and leave them dirty!" said Alice. "All right, let's do them," was the prompt response.

While they were being washed, the teacher said, "I wonder if we ought to write a little note of thanks to the Ladies' Aid?" "Let's!" enthusiastically. The idea was taken up, and a committee was appointed to carry the note, but interest flagged considerably when the note had to be written and it was hard to find words in which to express thanks. When it was finally done, and appreciative words from the Ladies' Aid were heard, they were quite proud of themselves, but only the guidance of the leader kept them from appropriating the dishes in the first place and leaving them for the ladies to wash when next they needed them.

Apparently outspoken, Juniors are really quite **reserved** about their inmost thoughts and feelings. They do not reveal to any but the closest friend the cherished ambition, the real fear, the admiration felt for some individual. They are chary of expressing affection. The hurts that go closest home are not mentioned. A little lad who has prayed with his father or mother each evening now wishes to pray alone. One can see the approach of the Junior period in this sudden reserve in his devotional life.

### INTERESTS OF JUNIORS

While the interests of individual Juniors differ, there are certain things in which the Junior teacher can be pretty sure that all her group will be interested. For instance, every normal Junior delights in **play**, and it is rather interesting to watch Juniors at play. At this period of life, the child has at command more games than at any other time, for he still knows all the plays and games of earlier years and is becoming acquainted with the games of older children. Action is characteristic of many of the games the Juniors play. "Hopscotch," "hide and seek," every form of "tag," "prisoner's base," and "dodge ball," are played with greatest zest. Boys and girls play the same games, with the exception of a few boys' games that are too rough for the girls and some games that girls like which are too tame for the boys. Play, however, is not entirely confined to noisy, active games. This is the time when boys and girls like puzzles, various games that are played with cards, and such games as *parchesi* and checkers. Riddles are very popular and almost invariably a sign language or code is invented, or "hog Latin" is used to mystify the uninitiated. Games requiring much teamwork are not popular with Juniors. They are still so self-centered that a game requiring much team play makes very slow and unsatisfactory progress.

Part of the play life of the Junior shows itself in his interest in **collecting things**. The author of a novel tells of the wonderful string of buttons owned by the little girl heroine of the story. This child had the longest and finest string of her group because her father had the department store in the town and brought her many new buttons. Here is an illustration of the way in which the collecting interest manifests itself in Junior years. There is usually only an interest in getting things together, with no particular concern as to the value, or uniqueness, or beauty of the collection.

Here the Church-school teacher has an opportunity, for the value of the desire to collect things lies in what it may mean to the Juniors. A group collection of missionary curios may lead to interesting studies of life in mission lands. A nature

collection may open the way to nature study, with all the values that may accrue from companionship with the teacher in the rambles through the fields and woods.

The Junior delights in **new experiences**. He likes to experiment with things to see what will happen. Often in his eagerness to experiment he fails to think about results or to respect the property or the rights of others. Charles, experimenting to see what would happen, put the electric lights out of commission, thereby leaving the entire sanatorium in darkness just as the nurses were getting patients settled for the night. When he was sharply reproved, he sullenly muttered that "he only wanted to see what would happen." Many of the daring and dangerous stunts of Juniors are performed for the same reason. Interest in the imaginary has gone, and a keen interest in real life has taken its place. "Is it true?" "Did it really happen?" "Did the man in the story really live?" These are questions one constantly hears and, while Juniors are always ready to listen to an imaginary story, as such, their keenest interest is reserved for that which is true.

All this has meaning for the Church-school teacher. Her work with Juniors, to be successful, must bring them a variety of experiences. It must have to do with the life the Junior is now living and not with theories and abstract dogmas that are to prepare him for later life. It must lie pretty largely within the realm of doing, for it is by doing that the Junior gets new experiences and makes them real in his own life.

Nine-year-old Juniors read fairly well; during the Junior years they learn to read with ease and rapidity. Reading opens up a new and delightful world to the average Junior, a world of new experiences and ideas. Hence, **reading** is one of the interests of most Junior children. Their books must be full of action, with little or no description, and their favorite characters are those who are capable of daring and heroic deeds. Books of adventure are well liked.

In this interest of Juniors, there is also splendid opportunity for the Church-school teacher. The Bible is full of heroic characters. Missionary history abounds with stories of heroic



men and women. Juniors who read with absorbed interest the story of Livingstone, or Judson, or a modern missionary, are not only storing up appreciation of noble living but also quite possibly getting an attitude toward missionary effort which may later result in consecration to the missionary task. An interesting study of some of the heroic men and women of the Bible may result in an appreciation of the religious point of view and of religious living that will make a big contribution to the character development of the child.

The Church-school teacher may also help her pupils to appreciate good fiction. Many parents do not help their children in this respect. She can frequently bring a good book for Juniors to the attention of the group by reading a bit of it to them or telling them part of the story. If she can find time to go to the library and browse among the children's books, she can steer her Juniors intelligently in their reading. It will help parents greatly if she sends home early in December a list of good books for Juniors, also giving prices. A list of books for Juniors will be furnished upon request.

No one can know Juniors very well without becoming aware of their keen admiration for men and women of achievement, especially in the realm of the physical. Athletes, soldiers, missionaries who have faced great danger, explorers receive the Junior's unstinted admiration. They do not so clearly appreciate moral worth, although they do understand the difference between moral and physical courage, and appreciate moral courage to some extent.

A group of Juniors were discussing the difference between physical and moral courage. They had said that a knight (they were discussing the qualities of a knight) would never run away from danger and would defend the weaker, even if it meant suffering for him, and they easily discussed these qualities in relation to their own lives. But they found it a little harder to define moral courage and to apply it to themselves. Finally one said, defining moral courage in terms of Junior experience: "Well, you're having an examination in school. You want to pass, but you're not quite sure of all the questions. The boy in front knows every one and he

will let you see his paper. If you just won't look, that's moral courage."

There are so many heroic characters in the Bible, in the missionary enterprise, in the service of the world to-day, that the Church-school leader has a great opportunity to make her hero-loving Juniors acquainted with men and women who will inspire them to finer living. In this connection the heroic Christ should always be presented to the Juniors. His heroic qualities will draw them to him, but his meekness will not appeal.

### PROBLEMS OF JUNIORS

Here we have a very sketchy word picture of a group of healthy, hearty, and for the most part, happy boys and girls. No one would think that they had problems. But as a matter of fact all children, including Juniors, have their problems, and some of these are quite serious and are acutely felt. One cannot know the problems of individual Juniors, but there are some general problems that boys and girls of this age are apt to face, and every Church-school leader should be aware of them.

**To find time to play and to read.** School, home work, music lessons, special language lessons, social occasions, Church school, with its increasing demands, make Juniors very busy people. Indeed, unless they are carefully guarded, the lives of Juniors are apt to be too crowded. Often they do not have enough time to read and play; or they are torn between the desire to play and the wish to read since it is impossible to do enough of both to be satisfying. Church-school leaders should keep in mind the Junior's ever-decreasing play-time in planning things that call for more time in the Church school. Where there are several Junior organizations in a church, there should be careful coöperation in planning service activities and social affairs so that the children will not be called to too many things.

In some communities this difficulty has been recognized and some effort made to meet it. In one community the public school gives no home work of any sort over the weekend, leaving that time free for the home and the Church-

school. In other communities one day is recognized as Church day and nothing else is planned for that time. In many more communities public-school and Church-school leaders and parents could unite in an arrangement which would enable each group to give the Juniors what they should have and still conserve for them freedom for quiet times with their parents, for play, for reading, and for other activities that they like to pursue.

**To find an avenue for the expression of the desire for leadership.** In a certain church a fine group of Junior boys were deeply interested in a club. Their club leader understood them very well, and knew just how to give them all the opportunities for leadership that they, with their limited leadership abilities, could carry. One mother whose only son was in the club approached the club with the suggestion that the mothers be a committee to help whenever the club had social affairs, to provide refreshments, and so on. She pointed out that the boys could have much nicer refreshments if the mothers were there to help. Strange to say, her offer was not overenthusiastically received although it was finally accepted and the committee of mothers appointed. Later, when she was talking over the matter with her own boy, he said: "Well, mother, it's a pretty good idea, but I hope the mothers won't want to do everything. We like our club because we do 'most everything ourselves. I'm afraid the mothers will get to doing everything and spoil it all." The mother was a little hurt and quite puzzled, but the leader to whom she brought her complaint could well understand the fear of this little Junior that opportunities for assuming leadership in their club would gradually be curtailed by the well-meant efforts of the mothers.

A group of Junior girls in a mission study group at the close of their six weeks of study invited their mothers and other friends to see their exhibit. They planned a program which the adult leader of the little group knew she could have greatly improved, but she knew, too, that the lessons learned by those girls as they planned that program were far more valuable to them than the improved program would



have been. When the time came they carried out their program, served refreshments, and were most delightful hostesses to their mothers and friends. When the refreshments gave out, they cheerfully did without. One heard on every side, "Who would have thought these girls could plan and carry out a program so successfully!" The girls beamed with happiness, for they had had an opportunity to take as much responsibility as they were capable of carrying, and really to do something, as they said, "all by ourselves."

Here is something of meaning for the Church-school teacher. Some freedom in choice of study and activities, a simple form of self-government, and constant opportunities for the expression of leadership should be given Junior boys and girls, and, where this freedom is given, other things being equal, they are keenly interested members of the Church school.

**To find their place in the social group.** With the Junior's growing tendency to seek companionship comes an increasing interest in social life. Often, however, he does not easily find his place in his social group. This is apt to be especially a problem for shy, nervous, frail, or spoiled children. Every school-teacher knows the child who, for some reason or circumstance, does not readily find his place in the social group. Only the thoughtful and observant teacher knows what suffering and unhappiness is endured by such children, with consequent ill effects in after life. For usually the child who is a social misfit grows into the adult who is a social misfit.

Sometimes the Junior is a misfit because he lacks courage to try the games and the stunts of his group, thereby earning their scorn and condemnation; sometimes it is because he is shy or quite different temperamentally from the average Junior. He is sometimes a misfit because of home traditions and training or circumstance. The boy who is dressed in "sissy" fashion or the girl who is poorly dressed will be made to suffer, for Juniors are cruel to those who are different. Often the Junior is a misfit because he is so self-centered and spoiled that he cannot make the adjustments necessary to be-

come a happy member of the group. The Church-school leader, studying her group thoughtfully, getting to know each individual well, may discover some child who is not finding his place in the social group. It may be her happy privilege to help him to make the adjustment which will enable him to do so. If she helps him to become a normal member of the group she may rest assured that she has made a great contribution to his happiness and to his character development.

**To satisfy the desire for approval.** The Junior likes to feel that his parents, his teachers and older friends, and most of all, his playmates approve of him. He is often puzzled, however, by his failure to win the approval of his elders. This is chiefly because he does not understand the point of view of grown people, just as they do not understand the point of view of a Junior. Also, the Junior is shortsighted and heedless, so that in trying to do one thing to win approval he forgets other things equally important. He does not generalize well. Consequently all instructions about behavior have to be very specific or else he is always doing things that seem to his elders irritatingly thoughtless. John, aged ten, saw a friend of his mother's leaving the church garden laden with packages. He had an armful, too, for they had both been to a lawn party and he had been a generous buyer. He remembered his mother's lessons about politeness, however, and putting his own things down in a corner offered to carry the packages for his older friend. She was much impressed by his politeness but later was quite embarrassed when John in passing his mother called: "Mother, carry my packages, please. I'm taking Mrs. ——'s home for her." As his mother was laden with packages, she was not especially pleased to have to carry John's also. Here was a desire to win approval but, due to the usual heedlessness of the Junior, it was expressed in such a way that it did not quite win the approval desired.

The Junior's desire to win the approval of his social group is often handicapped by home ideals or home traditions. All Edward's friends play marbles "for keeps." But Edward's

parents do not approve. They ask him every day if he has done so. Edward must either refuse to play marbles "for keeps" and not play marbles at all, since none of the boys will play on any other basis, or else be in constant disgrace at home. This is a hard situation for a child of ten. All Edward's friends are in the same Junior Department. His teacher is aware of the situation. If she could set a different standard for marble-playing in that group, Edward's problem would be solved. But she is so concerned about having all the boys in her class know their memory work that she has no time to be interested in the real life problems of her pupils.

**To be loyal.** The Junior has a desire to be loyal to his friends, to the crowd with which he goes, to members of his family, and to teachers if he likes them at all. Often he is severely troubled in deciding where to be loyal. There are certain standards of loyalty which Juniors, especially the boys, seem to have worked out for themselves. One does not "tell on" one's friends or on any member of one's gang. One is loyal to them, always. But, in order to be true to this ideal, the Junior is often disloyal to some other ideals that are important for him.

A group of Juniors were playing in the school yard. A stone was thrown that broke one of the schoolroom windows. The teacher, calling the group, asked who threw the stone. No one offered a reply. The teacher asked whether she was justified in trying to find out who had broken the window. The group agreed that she was perfectly justified in seeking that information since she was the teacher in the room and was responsible for things. She then asked if the members of the group did not think that some one should tell who threw the stone, if the culprit would not confess. One boy rose and said, "We know who threw the stone, but we think he ought to tell and not make us tell on him or suffer for his mistake." With that, another boy arose and said, "Miss — —, I threw the stone." Loyalty to the opinion of his group caused him to confess. Loyalty to him as a member of the group held the others back from telling who had thrown the



stone. Situations like this are numerous in the life of the Junior and are often sorely puzzling to him.

Again he is torn between loyalty to certain ideals set forth in his home and to the ideals of his play group. While he often forgets the ideals of his home in order to be loyal to his play group, he is not quite happy, at least in the beginning, in so doing and the experience is not good for him. The Church-school leader can often do her finest teaching by friendly, frequent contact with the play group of her pupils, especially if she can succeed in raising the standards of the group.

### THE JUNIOR'S RELIGIOUS DEVELOPMENT

The Junior's capacity for religious living is much greater than his capacity for religious thinking or his ability to develop points of view, attitudes, and ideals. Belief does not figure largely, although it has its place and is necessary if the Junior is to live a normal Christian life. Ideals, however, are more likely to be evolved from daily living. Juniors are not apt to set up for themselves ideals of conduct. They are not apt to set for themselves ideals of courtesy, sympathy, friendliness, but if under the guidance of thoughtful teachers or parents, they are led to be courteous, to be kind, to be friendly, the ideals gradually evolve. Thus the Junior's ideals and attitudes more frequently grow out of the everyday activities of life. Therefore, while not neglecting the attempt to build into his life motives, ideals, and attitudes which make for religious living, the Church-school leader must aim to have the Junior live from day to day as nearly as possible in accordance with Christian standards of conduct for Juniors.

#### RELIGIOUS IDEALS AND ATTITUDES POSSIBLE FOR JUNIORS

1. Love, trust, and reverence for God and for Christ.
2. A growing sense of companionship with God and with Christ.
3. A growing desire to be a follower of the Lord Jesus.
4. An understanding of what is meant by living in a way

that is pleasing to God; a desire and effort to live in a way that is pleasing to him.

5. A belief in prayer; normal growth in prayer life.

6. A friendly and appreciative attitude toward those of other races and classes.

These religious ideals and attitudes cannot be fully developed in Junior years. They can be realized only to the degree possible for Juniors. A boy or girl of Junior years may have a satisfying, entirely normal sense of companionship with God, but it will be a child's sense of companionship, not that of a grown person. It will often be unconventional, according to our adult standards; more than likely it will be unexpressed. But it can be a sense of companionship that is satisfying and fruitful in character development.

A Junior's desire to be a follower of the Lord Jesus will be largely admiration for a character so heroic and wonderful, with a desire to be like him. There cannot be a deep sense of sin or a desire for cleansing and purifying. Such feeling belongs to adult years. There will not be, indeed there should not be, a deep emotional experience in deciding to be a follower of Christ; that also is an experience of later years. Any attempt to bring about such an emotional experience is dangerous; it will possibly result in a later reaction that will be harmful to the individual's religious development.

Junior leaders must realize that the Junior's religion is largely a matter of day by day living; his desire to follow Christ is based largely upon admiration of his life and love for him; his sense of sin is specific, not general. That is, he cannot, if he understands what he is saying, truthfully pray, "I am a sinner in the sight of God," but he can and does pray: "I cheated in school to-day; help me not to cheat to-morrow." "I was mean and hateful to-day; help me to be kind."

Prayer cannot be a deep, mystical experience for Juniors. It ought not to be. It can be a source of help in times of need; a power which enables the Junior to live as he feels he ought to live; an expression of gratitude; an intercession for friends near and far, or for causes in which he is in-

terested. It can strengthen the sense of fellowship with God. There is danger in any other development of the prayer life of Juniors. On the other hand, Juniors must not be left to say thoughtlessly the rote prayers they have learned as little children, or to look upon prayer only as a means of getting things or a last refuge in times of dire need.

Efforts to develop the Junior's prayer life should seek first to win his intelligence. Only as he understands what prayer is, and has an intelligent belief in it, will he make real progress in his prayer life.

Since his religion is largely a matter of doing, the way a Junior lives day by day is important, for it is by these "habitual lines of conduct" that character is formed.

Janet comes from the average American home; there are several children; the family is in moderate circumstances. Janet is a normal Junior girl, good, but happy to relate, not too good. She is not loaded too heavily with responsibility but she has to carry her share of family duties. There is plenty of cheerful fun, much of give and take, much of sharing. There is enough, but not too much, parental teaching and guidance. She is in a normal school and play group. She is fortunate in her Church school, for the instruction is of a high order. Thus Janet, pretty generally, lives normally, and the result is seen in her development of character.

Elsie is an only child. She need not, of necessity, be spoiled because of that, but she is. Family life revolves round her wishes and moods. Her chum is not her equal intellectually, so she dominates there. She dominates her play group. Her "habitual lines of conduct" are resulting in a development of character that is far from pleasing. She goes to a Church school and knows such religious truth as a Junior can understand very well indeed. But it has been taught as abstract truth, not as a way of living, and it does not function at all in her life.

Such cases as these are proof of the fact that the Junior leader who would help her group can best do so by helping them to live in the right way, by presenting such religious



truth as will function in life at once, not years hence, and by relating all religious truth to life.

### STANDARDS OF CONDUCT POSSIBLE FOR JUNIORS

It is essential that leaders of Junior groups shall know what standards of conduct are possible for Juniors. Much harm has been done in the past by requiring Juniors to live up to standards of conduct much better suited to adults, or, on the other hand, by permitting them to live on too low a level. Not enough is yet known about Junior life and conduct to enable anyone to make positive statements as to what is good conduct for a Junior, but enough is known to make it possible to suggest some lines of conduct that really are possible for normal boys and girls of Junior age. The Junior leader must remember, too, that differences in heredity, different home training, different experiences in school life and play groups, will result in varying degrees of ability to respond to such standards.

### Growing self-control manifested in such ways as:

1. Willingness to take lesser good that future good may come.
2. Refraining from buying candy in order to save for some desired object.
3. Choosing work before play.  
Alec's father let him have his lawn mower to cut the neighbor's grass so that he could earn money for a wheel. He was allowed to ask for the work on the understanding that he would do it faithfully and never ask to play on Saturdays until his work was done. His father helped him to work out a schedule which would give him time to play as well as to take care of his work. Only a few times did he try to put off his work for play. Once or twice he had to miss some real fun but he stuck to the job.
4. Giving up desired objects for the sake of those smaller or weaker.
5. Control of temper.

6. Growing control of teasing and of the desire to have fun at the wrong time and place.

7. Obedience to the rules of health, for the sake of health. These may include remembering to stand and sit correctly; being willing to go to bed early enough to get ten hours' sleep each night; eating proper food and eating it slowly; eating certain desirable foods, such as milk and green vegetables, without grumbling or sulking; refraining from too much candy and other sweets; getting plenty of fresh air and exercise.

8. Finishing tasks.

Jean was working with a group of children who were making a Palestinian village. She decided that she wanted to make the water jar. Later, when the difficulties of the task were irksome, she wanted to stop. This is typical of Juniors. They enter upon a task with great enthusiasm and as readily give it up when it becomes irksome. Sticking to a hard task until it is done is a moral advance.

9. Growing respect for and obedience to law.

This involves respect for and coöperation with officers of law in ways in which Juniors can coöperate, such as respect for public property and obedience to community rules and regulations so far as they are known and understood.

10. Increasing ability to obey.

### **Sense of honor shown by:**

1. Telling the truth, even when doing so will get the Junior into difficulties.

2. Acknowledging responsibility for wrongdoing or mishap.

A Junior girl in putting up an umbrella, which had been lent to her by her mother, broke it. It was an accident. She decided to put the umbrella back in the closet without saying anything about its being broken, being pretty sure that it would not be discovered for some time. Then she decided that she ought to be brave enough to tell. Unfortunately, her mother was not especially sympathetic and the little girl was

quite sure that her response to the confession would be harsh, as it was. Nevertheless, she confessed.

3. Standing by another member of the group when he has accidentally done some damage in play.

4. Keeping promises.

5. Refraining from cheating.

### **Ideals of loyalty revealed by:**

Growing loyalty to members of the family; to the school; to the group or gang or crowd; to certain chosen friends of the moment.

The loyalty of Juniors is a budding thing. It cuts across the individualism and self-centeredness of the Junior and in any conflict between the two it is apt to lose out. The Junior leader may make use of it in building up loyalty to the church, to the class group, to work which the class may undertake, to certain carefully developed ideals. It is possible to get the Junior to sacrifice some personal desires for the good of the group because of his loyalty to it.

### **Growing consideration for others manifested in:**

1. Respect for older people.

2. Growing respect for others in the play group; appreciation of their good qualities and abilities.

3. Helping others.

4. Kindliness toward the old or sick or those who are much younger.

Juniors are kind to little children or to the aged or infirm, but not especially so to those who are only a year or two younger than themselves. It is better to stress kindness toward the groups for which they naturally have sympathy.

5. Friendliness toward those who are different or of another race.

This will come only under guidance. Juniors are often quite cruel to those who are different. Yet this need not be. It is not sufficient to tell Juniors that to treat other children unkindly is not courteous or not Christian. The attempt must be made to help them to see that boys and girls of



other races have as big a contribution to make to the world as they have, and are just as worth while. A little Greek boy in a public school, who was reviled by his schoolmates, was invited by his thoughtful teacher, who wished to correct the situation, to tell something about his country. He told about its glorious history, being well versed in it, and finally gave the Athenian oath of citizenship. The response of the other pupils to his story was that of keen interest and appreciation, and their attitude toward him was quite changed.

6. Acts of courtesy and thoughtfulness.

7. Respect for the property of others.

Juniors have certain standards with reference to the property of others. Anything that a Junior has made, or secured and put his claim on, is recognized by other Juniors as being his. Property belonging to others in the play group is respected; that belonging to older people or those outside the play group is not so clearly recognized as the property of others, and is apt to be taken or used. A certain amount of patience must be exercised toward this failing of the Junior, but he should be increasingly able to respect the property of others outside his group.

### **A coöperative spirit in play and work manifested in:**

1. Playing fair.

This includes not cheating; observing rules faithfully; giving others a chance; not whining when defeated; not boasting too much when winning.

2. Taking turns cheerfully.

3. Sharing and helping.

4. Ability to coöperate with the other members of the group for the common good of all, or for the accomplishment of a purpose. This involves interest in and ability to hold oneself up to a higher standard for the sake of the group, rather than for individual reward or recognition.

### **Growing desire and ability to choose the right shown by:**

1. Right choices in increasing numbers, such as telling the truth when there is a chance to tell an untruth and not be

discovered; refusing to cheat; refusing to take what does not belong to one; refusing to say mean things about another.

2. An effort to be unselfish, shown in sharing, especially with little ones, and in helping others.

3. Increasing ability to obey even when not observed.

4. Working just as hard and just as carefully when there is a chance to shirk as when observed.

5. Choosing the harder way, if necessary, instead of the easier way.

It must be remembered that these standards of conduct, these ideals and attitudes, will not come of their own accord. Left to himself, the Junior, as a rule, will not develop in ways that are pleasing to others. Even where home training is helpful, some of the religious ideals cannot be reached unless the Church school is doing its full duty. Reverence will not flourish in a school where disorder is rife, or where worship services are so slipshod or wearisome that a normal Junior is almost driven to misbehavior. All that a Junior may achieve is possible only when home influence and teaching are helpful in a positive way and when the Church school is really doing its part. Even when the home influence is not so helpful as it should be, the Church-school leader who is willing to invest much time and effort and prayer may hope for some of the results in Junior development that are hinted at here.

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## CHAPTER II

### THE JUNIOR PROGRAM



DESIRED results in Junior development are brought about only by a careful program of religious training, carried on in the home and in the Church school. Such a program must give information and training in worship, and have place for play and other activities. For convenience the program outline suggested here is grouped under the headings, information, worship, activities, but in actual practice there is no such formal division. Information and activity may be intermingled, as when a group of Juniors helping a leader to prepare a missionary exhibit gain a wealth of information about a certain country, yet never have a formal period of instruction. We cannot say, "Here is the place for formal instruction," or "Now is the time for worship only." While we do have a period of worship in many of our Junior sessions, worship moments may come at other times, as when a group of Juniors had listened to a selection on the victrola, discussed it, listened to it again, and were suddenly in a spirit of worship that was felt by all. Another group of Juniors, dramatizing the Twenty-fourth Psalm, suddenly found themselves in the spirit of worship and were led in a brief period of worship by their leader who quickly sensed the situation. In building a program of religious education for Juniors, however, it is well to be clear about what information Juniors should have; what worship training; what type and scope of activity. Therefore, the suggestions for program given here are grouped in that way.

#### CURRICULUM OF INFORMATION

##### AIMS

To help Juniors to know what is Christian conduct for a Junior.

To help them to become acquainted with heroic



characters of the Bible, of the missionary enterprise, of the world of to-day.

To help them to know the people of other races and classes in such a way that they develop respect for their abilities and their good qualities, thereby enabling them to develop Christlike friendliness toward them.

To give them a knowledge of the land where Jesus lived.

To help them to know something of the Church and its work in order to develop an appreciative attitude toward it; to help them to know something of the missionary enterprise.

To help them to know something of the Bible and its history.

Such a curriculum would consist of the following:

**Bible courses.** These include stories of Biblical heroes; stories showing the results of right and wrong choices; the life of Christ; studies of the early Christian missionaries. They should not contain stories that reveal, as some of the Bible stories do, standards of conduct below standards of to-day. They should not contain abstract Scripture passages for discussion. They should be planned especially for Juniors, not for use by the whole school.

The Junior Course in the Departmental Graded Series somewhat meets this ideal; it is recommended for use until the new curriculum, now under way, is ready.

**Memory selections.** These should include certain hymns, passages of Scripture, perhaps one or two selections of religious poetry. The memory work should grow out of the lesson course, or out of some project or study. There should not be, as is the case in some churches, a course of memory work which has no relationship to anything else that is being studied or done.

Only so much should be taught as can be developed carefully by means of pictures, stories, and discussion. Otherwise the memory selections are apt to be just a collection of words, to be learned because they are required and forgotten as soon as the need for them is past.

In the Junior Departmental Quarterly the memory selec-

tions will be suggested each quarter, in connection with the lessons of the course.

**Stories.** During his Junior years in the Church school the Junior should hear many stories. Of course, some of these he will get in his lesson courses, but others should be added at other times. Idealistic stories, missionary stories, stories from real life, both of to-day and from history, are desirable.

**Missionary and world friendship instruction and training.** This will include stories of boys and girls of other races; studies of the contributions of other races to the civilization of the world; stories of the great missionaries and of missionary adventure; short mission study enterprises—all so chosen and presented as to give Juniors a real appreciation of the worth of other peoples, to do away with any tendency to feel superior, and to make possible an attitude that will give rise to simple, Christian friendliness.

A special pamphlet, listed in the bibliography, has been prepared for the use of Junior leaders in giving missionary instruction.

**Lessons about prayer.** While the Junior will learn most about prayer as he experiences it, nevertheless, he should know something of the meaning and purpose of prayer in order that he may be intelligent about it. This may take the form of simple discussions on "What Prayer Is," "How We Should Pray," "What to Pray for," and the like.

**Studies in nature.** Courses for little children include many nature stories, but for Juniors not many are given. Yet there is no better way of helping a Junior to see the power and majesty of God than through an observation of nature, and nothing is better than nature study to help Juniors to gain an understanding and appreciation of law in God's universe. To learn that every animal, every tree and flower, lives according to the laws governing its growth helps the Junior to see that God is a God of law, that we live in a world governed by law, with a resulting appreciation that can be used to develop a law-abiding spirit.

Nature study can be done to some extent in the classroom, but it is better far to take the children during the week on a hike into the fields and woods to do their studying at first hand. The average Junior leader can, by a little reading and study, get enough information to help Juniors in their observations. Material that will be helpful is suggested in the bibliography. The Nature Magazine, published in Washington, D. C., will be unusually helpful.

**Information about the Church and its work; stories from Church history.** Juniors are too young for Church history as such, but there are many interesting stories from Church history that they will enjoy. They should become acquainted with some of the heroic characters who gave their lives in the cause of the Church. This will lay the foundation for a right attitude toward the Church before they meet the skeptical and unfriendly attitude so common to-day. They should know something of the work the Church is doing at home and abroad: how the Church spends its funds and the causes it supports; they should also know something about the budget of their own church: how it is made up and spent.

**Stories about the history of the Bible.** It always adds to their appreciation of the Bible when Juniors learn something of its development and preservation through the centuries. This history should be very simple, much of it given in story form. Material for these stories is suggested in the bibliography.

**Bible geography.** A study of the land in which Jesus lived gives reality to Bible lessons and to the life of Christ. It also gives a better background for all Bible study. Books are suggested in the bibliography.

**Religious art.** Truth comes to the mind and heart of the Junior in various ways. One is by a study of religious pictures. It is possible to get, at very reasonable prices, copies of many of the great masterpieces. Frequent use should be made of such pictures during the Junior years.

**Material from real life.** There is much teaching mate-



rial in life, as it goes on all about us, for the observant leader of Juniors. It is found in world situations, happenings in the community, situations coming up in the little group which the leader has in charge.

Juniors are more aware of current questions of public interest than teachers think. Prohibition, for instance, has its "for" and "against" adherents among the Juniors—echoes, of course, of adult opinions. There are other questions that they should be interested in—peace, for instance; our duty as a strong and wealthy nation to other nations. Time and time again the Junior leader who watches and listens will find opportunities to help her group to think in the right way about these things.

All Christian people were deeply interested some time ago in the story of the finding of the cup, in its beautiful container, which those who made a study of it felt might be the Grail. How many Junior leaders thought to tell the story to their Juniors? Yet one group of Juniors talked about it and listened with reverent interest all through one Sunday morning, because their leader, reading the story in *The Ladies' Home Journal*, was keen enough to see in it material for her boys and girls.

Discrimination must be used, of course, in selecting material. Not all that may come to the leader's attention is suitable for Juniors.

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The Westminster Textbooks of Religious Education: teacher's and pupil's texts. These are in textbook form and contain a year's work. They are based on the Departmental Graded Lesson outlines and are prepared for use in week-day religious schools; they contain material for the Sunday as well as for the week-day sessions. They suggest a program of information, worship, and activities.

"Juniors, World Friendship, and Missions," Stoker. A pamphlet suggesting methods and materials, as well as

the principles underlying the instruction of Juniors in missions and world friendship. It is unusually good.

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"World-Friendship Through the Church School," Lobingier.

"Projects in World-Friendship," Lobingier.

"God's Laws of Life," St. John and Elitharp. A series of nature studies showing God's law in nature.

"The Geography of Bible Lands," Crosby.

"A Travel Book for Juniors," Hanson.

Both of these books are on the geography, manners, and customs of people in Palestine. The latter is an interesting reading book for Juniors.

"The Story of Our Bible," Hunting.

A List of Stories for Juniors. (Free.)

Sources for Pictures and Other Material. (Free.)

Nature Magazine, Washington, D. C.

## WORSHIP

### AIMS

To deepen the sense of fellowship with God and with Christ.

To give dynamic to ideals.

To develop the spirit and promote the habit of worship.

Juniors are not naturally so worshipful as are children of earlier years. But they do have moments of worship. Such moments do not always come in the formal worship service. A worker was talking with a group of Juniors about music and how it first came into the world. Step by step they retraced in their thinking the various phases of the development of music, getting back finally to the verse, "When the morning stars sang together." As this verse was given and the Juniors pondered its meaning, there came a feeling of worship so definite and clear that the group with their leader sat quite silent. Sometimes on walks moments of worship

come, and often when a worth-while story has been told a feeling of worship may follow. One of the aims of worship is to foster this tendency to worship, until the Junior has the habit of worship.

Worship often gives dynamic to ideals. Through quiet and normal worship services, vague purposes, hazy ideals, may be crystallized in a way which later influences conduct. Not that worship services should unduly stir the Junior emotionally; that would be unfortunate. But true worship does reach the feelings, though very quietly, and often brings about just such results as have been suggested.

It is possible for a Junior to have a sense of companionship with God, and worship helps to develop this.

The Junior has the impulse to worship, but he does not know how to worship. He needs training in the use of worship materials and in the ways of worship. As he becomes familiar with the hymns, prayers, and Scripture used in worship, and with the forms of worship, it will be easier for him to express himself in worship, even when worshipping alone.

**The materials of worship.** If worship is to mean anything to the Junior, the materials of worship should be carefully chosen. Hymns should be pretty largely an expression of his needs and aspirations. Certain tests should be applied to most of the hymns chosen for the Juniors. "Can the Junior mean the hymn he is asked to sing." If it is almost entirely outside his experience and understanding, so that he cannot really mean what he sings, there is pretty good reason for omitting it from the Junior collection. Such a hymn as "Love Lifted Me" with its "I was sinking deep in sin" has no place in Junior experience. There are some exceptions to this rule, of course; some of the great hymns of the Church, beautiful in music and words and great in thought, should be included because of what they will mean to the Junior later on. "Is it a worth-while hymn?" is another test. This will exclude trashy hymns, cheap in words, music, and thought, and not really worshipful at all. The third test is "Do words and music go together?" Hymns should be

within the range of Junior voices, and while the Junior has a pretty good range, the hymns which are too high and too low should be excluded.

The use of instrumental music at the beginning of the worship service is good. Brief selections from some of the great musical compositions may be used. The story of the composition may be told to the Juniors and the theme pointed out; then it may be played for several Sundays in succession, thus helping them to become familiar with it. Popular music is, after all, the music we know the best. If there is no piano a victrola may be used, and there are inexpensive victrolas for such purposes.

An essential part of worship is prayer. It is important that the prayer in the worship service be meaningful for the Juniors. Sometimes the Juniors may choose their own subject for prayer. If they do this, they are more apt to follow the prayer. The leader who prays for a group of Juniors should remember to make prayers brief and definite. The Junior's attention does not include many things at one time. A prayer which contains many requests or which is too long is not followed by the Juniors. Better is the prayer of four or five short sentences.

The Lord's Prayer should not be used too frequently, since Juniors tend to say it thoughtlessly. They should know it and it should be explained to them as clearly as possible, but it should be used only once in a while.

Small groups of Juniors may unite in writing a prayer. Precede the writing of the prayer by a discussion of what should be in a prayer for a worship service for Juniors. Then, if it is desired, each Junior may write a prayer. These may be discussed and compared and a composite prayer made. This is then given to the leader and used in the services for the group.

The prayer period in the worship service may sometimes be preceded by a prayer hymn. Once in a while the prayer period may be preceded by discussion.

While prayer may come at stated times in the worship service, there will always be to the observant and sensitive



leader of Juniors times when prayer is appropriate and in order because the Juniors are ready for it.

It often helps to have little discussions on prayer. A group of girls having such a series of discussions with a young Junior teacher developed an entirely different attitude toward prayer. They began to see that prayer is vital, that it can mean something in the life of an individual and may really bring the strength to live in the right way. After that the prayer times in their own group were different.

Since giving an offering is an act of worship the offering service should be worshipful. The offering should be taken in a quiet, reverent fashion, and received with prayer or a prayer song.

**Building the worship service.** Build the worship service around some theme or thought. Such themes as loyalty, reverence, gratitude, good will, sharing, and seasonal themes, Easter, Christmas, Thanksgiving, are good. Each theme may be followed for a month or six weeks. Edna Crandall, in "A Curriculum of Worship for the Junior Church School," follows a theme for a month, with a slightly different emphasis each week. Having chosen the theme, the hymn, prayer, and Scripture, should all be related to it as in the worship service which follows.

### A CHRISTMAS WORSHIP SERVICE

QUIET MUSIC.

OPENING HYMN: "Holy, Holy, Holy." (First stanza only.)

CALL TO WORSHIP: "I will bless Jehovah at all times:

His praise shall continually be in my  
mouth. . . .

Oh, magnify Jehovah with me,  
And let us exalt his name together."

RESPONSE: "Holy, holy, holy, Lord God of hosts!

Heaven and earth are full of thee!

Heaven and earth are praising thee,

O Lord most high."

(Chorus of "Day Is Dying in the West.")

PRAYER: By leader.

SCRIPTURE READING OR RECITATION: Luke 2:8-20.

HYMN: "O Little Town of Bethlehem."

OFFERING SERVICE: Offering brought to the front by Juniors.

"Every good gift and perfect gift is from above, coming  
down from the Father."

"Freely ye received, freely give."

OFFERING SONG: "Since my heavenly Father  
Gives me everything,  
Lovingly and gladly  
Now my gift I bring."

CHRISTMAS STORY.

HYMN: "O Come, All Ye Faithful."

The worship service may occasionally find its climax in a story, but the practice of telling a story with every worship service is not good. It is hard to find enough stories of sufficient worth to be used in connection with worship, since stories for this purpose should be of a high type. There are also the limitations of time. At the Christmas season it is well to use a number of Christmas stories, and at Easter, stories in preparation for the Easter season.

All the materials used in the worship service should be familiar. New hymns, new Scripture, should be learned at another time. It is hardly possible for the Juniors to worship and at the same time use new and unfamiliar materials. Memory drills, matters of business, announcements have no place in the worship service. It is a time when everything that tends to distract should be eliminated.

Juniors may occasionally be given the opportunity to prepare and conduct a worship service. Such services will not be so complete or so well organized as the service the leader prepares, but they will mean a great deal to the Juniors because they are their own.

**Conducting the worship service.** The leader who conducts the worship service must know what she is going to do and do it in the quietest way possible. The service should

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be written and a copy provided for the pianist. Anything needed during the worship service should be at hand. People should not be permitted to enter the room during the service. At a signal teachers and children should be ready for the worship service which begins with the opening music. More unity in worship will be secured when the Juniors sit in a body than when they are scattered about the room at their class tables. If the Junior room does not have separate classrooms, then the class tables should be arranged around the sides and the back of the room, leaving space in the center for worship. Do not expect Juniors to hold a hymnal, a Bible, and perhaps a hat or cap, and then worship. Do not expect Juniors to worship if they are physically uneasy, if they are seated on chairs that are too high, or uncomfortable, or if the room is too cold or too hot, or if the air is bad.

The leader of the worship service should see to it that her voice, while clear, is not loud or shrill, thereby making her hearers nervous and fidgety. Her manner should be quiet and reverent.

Worship services should be filed in a loose-leaf notebook. Make notations as to the way in which the new service was received by the Juniors. Note the services that gave special pleasure; the worship materials that were especially enjoyed. By going over the book it is easy to discover how much repetition of hymns, Scripture selections, and so forth, is occurring.

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### ACTIVITIES

#### AIMS

To enable Juniors to learn in the way that is easiest and most natural for them, namely, by doing.

To develop a spirit of helpfulness and joy in giving and serving.

**To develop an attitude of Christlike friendliness to all classes and races through contact with them and friendly service for them.**

Since the Junior is first of all and all the time a doer it follows that he learns best by doing. A group of Juniors were to study the life of Christ. They had done so several times in a very haphazard, uninteresting sort of way. While they really knew little about the life of Christ, they felt that they knew a great deal, and they brought to this study little interest. They began by a study of pictures, to help them to know the manners and customs of the people in the land where Jesus lived. Not a word of instruction was given. As they studied, very informally, the many pictures that their teacher secured for them, they became deeply interested in the people of Jesus' land. Presently there developed the idea of making a village much like the village in which Jesus lived. This meant more picture study and reading in order to discover what sort of houses the people lived in, how they dressed, what furnishings they had in their houses, what cooking utensils they used. Long ago the Juniors had forgotten that they were "tired of studying the life of Christ." They threw themselves into the new task with an ardor that never flagged through eight or ten weeks. Part way through the undertaking they were ready to listen to some of the very stories they had not wanted to hear again, because of their new-found interest in the whole subject. They readily learned a psalm that the teacher said Jesus had probably learned when he was a boy. In that enterprise, before it was ended, they not only made a very good village but they heard stories of Jesus' life, studied many pictures, learned much about his mode of living, studied one or two memory passages, and learned some hymns. The values they got in the way of a deeper appreciation of the life of Jesus and their own attitude toward his life and work could not be calculated. All this because, instead of being required to listen, they were permitted to do!

When a Junior learns by doing he always learns with greater interest and enthusiasm and more surely than by



listening, but the reason for activity in religious education is more important than just ease in learning. The Junior learns to live, as indeed we all do, by a constant process of adjusting himself to the various situations that arise in his life. If he makes the right adjustments, or responses, more or less habitually, he develops desirable qualities of character; if he constantly makes the wrong responses, his development is not so satisfactory. Juniors working together in some activity not only learn to carry through the particular thing they have in hand but they learn the more important lessons of coöperating with each other, of sharing, of helping, of giving way to the ideas and plans of others.

A group of Junior boys troubled their teacher because they were so very selfish. One day she suggested that they give a party for another group. At first they were not especially interested, preferring a party just for themselves. Later on they took up the idea with some interest and became more delighted with it as they went on. They decided that each boy would plan one game which he would direct the group in playing. As was to be expected, most of the games chosen were those they liked to play, but as they went on with their planning they began to think more in terms of the girls' liking (for there were girls in the group), and added of their own accord two or three games that they knew the girls liked. When they discussed refreshments the teacher offered to buy the ice cream, an offer which was very gladly accepted. Later they decided that if they were going to give a party they should assume full responsibility and so they decided to pay for the ice cream themselves. The teacher asked about serving the refreshments, just hinting that it might be nice to have a table somewhat decorated and some dishes and silverware. Said Charles, "They ought to be thankful to have a party and ice cream without all those fixings." The teacher made no comment. Later they decided to bring flowers, to borrow the Ladies' Aid dishes, and to fix up the table. The teacher offered to bring a paper tablecloth and napkins very prettily decorated which they accepted as her contribution. When all the plans were made

the teacher asked something about clearing away after the party was over. Ernest said, very indignantly, "Well, I should think if we give them a party, the least the girls can do is to wash the dishes afterward." And in this he was very heartily echoed by all the boys.

The party came off very successfully, the boys being thoughtful and courteous hosts—surprisingly so, the leader thought, remembering their habitual rudeness and selfishness. When the party was all over one of the girls rising from the table said: "The boys have given us a nice party. I think the least we can do to show our appreciation is to wash the dishes." Ernest jumping to his feet, shouted: "Well, when we give a party we don't expect our guests to do the dishes. Come on, fellows. You girls go out and play until we have cleared up."

Some lessons were learned by those boys as to how to give a party and how to treat their guests, but far finer lessons of courtesy, thoughtfulness, and consideration for others were learned also, and revealed themselves in the remaining weeks of the session of that class.

A group of Juniors dramatizing a story or carrying out a project learn to share ideas, to share tools, to help each other; they learn to coöperate in accomplishing a group purpose; and they learn to take their share of responsibility and hardship. They learn to subordinate self a tiny bit. In other words, activities, if they are at all real, create situations in which the child has a chance to learn real life lessons.

It is essential that all activities for Juniors should have a purpose that the Juniors can recognize as being of value. Many of the activities heretofore suggested for Juniors have not been worth while because they have had no real value and the Junior has felt this fact. Some churches have organized what is known as a Junior church, with elders, deacons, trustees, and the complete organization of the adult church. This is a type of thing that is apt to be quite useless unless real purposes, duties, and responsibilities are found for the Junior officials. If this is not done, they soon feel the emptiness of the office and their interest wanes.

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A group of Juniors in a Vacation School made a model of the tabernacle, each child doing a part of the work. Only perfect work was accepted. When the tabernacle was finished it was presented to the Junior Department of the church and was used by successive groups of Juniors when they came to those studies in their course that had to do with the tabernacle. The pride of these Juniors in this particular bit of work was chiefly in the fact that long after it was finished it was of use in the church.

**Handwork.** There are many forms of handwork for Juniors: map-drawing, making relief maps of paper pulp or in sand, electric maps, pictorial maps; poster-making, such as missionary posters, posters illustrating Bible stories, hymns, or passages of Scripture, nature posters; drawing and painting; making models, such as a model of an Oriental sheep-fold, well, or house, to be used by the teachers for illustrative purposes; setting up paper or cardboard villages, or making sand-table displays to show the life of various peoples; dressing dolls to show costumes of boys and girls around the world; making models for use in mission study; notebook work; writing stories.

These types of handwork are given by way of suggestion. They do not call for special equipment or special skill on the part of the leader. If the leader will do a little studying, then make the desired object before the Juniors try to do so (this is the only way to find out all the problems involved), she can manage most of the work suggested here, or elsewhere, for that matter. The importance of this rule should not be overlooked.

**Dramatization.** Dramatization is another activity of value in the religious education of Juniors. It gives the Junior opportunity for self-expression. Playing circus, Indian, parade, are all forms of play dramatization in which the younger Juniors, at least, indulge pretty freely. A Junior playing the part of a character heroic and good can feel the emotions which result from such action, often thus developing new and better attitudes. Dramatization helps to develop initiative and confidence. It has the charm of being ex-

tremely interesting. Dramatizing Bible stories often rouses a deeper interest in them.

Except for the play dramatizations suggested above Juniors like the more formal type of dramatization. They do not like to hear a story and then be asked to play it in a very informal way as the Beginners or Primary children do, for they cannot lose themselves in the story and actually become the characters they portray, as is the case with younger children. They always know that they are playing a part, even though the emotions of the part are felt. They do enjoy, however, working out in a more careful way Bible stories and missionary stories and incidents, and giving some of the simple dramatizations that are already in written form. They quite enjoy giving a dramatization publicly although they should not do so too frequently.

In helping the Juniors to dramatize certain things should be kept in mind. There should be no attempt to select the brightest and best children for the leading parts, since the actual production is the last consideration. Dramatization is always for the purpose of giving Juniors certain experiences and opportunities, and the slower and less capable Juniors need these even more than do the brighter children. The attention of the children should be kept always on the story and its interpretation, not upon themselves as participants. For instance, if it is necessary to make a suggestion to a child taking a certain part, it is better to say, "What do you think ——— [naming the character in the story] would have done?"—thereby keeping attention on the story. Do as little directing as possible, endeavoring always to have the Juniors make the comments and criticisms for each other. Get such suggestions and criticisms by means of questions.

When a dramatization is given publicly it will help the Juniors if they wear costumes. Very simple costumes are all that is necessary and it is good to let the children wear them quite frequently in the rehearsals because they tend to create atmosphere, and they also tend to give the Juniors greater ease in working out the story. Scenery is not necessary and accessories if any are used should be very simple. Wherever



possible, costumes and accessories should be made by the children since this is all a part of the project.

Dramatization, like everything else, can be overdone. In one Vacation School the children dramatized in pantomime, in the crudest way, a Bible story every day. There was much laughter for some of the dramatizations were funny. Not one developed reverence for the truth of the story. The dramatizations did not help the children, since the brightest and most forward children always took the leading parts. All the characters implicitly followed the directions of the leaders so there was no chance for thought and study on the part of the pupils. In this case dramatization was doing decided harm. It cannot be too strongly stated that whenever through dramatization children are led to think of themselves, their skill, their cleverness, great harm has been done. Only as dramatization tends to give the children opportunities for self-expression, to inspire initiative and confidence, to develop right attitudes, and only as it brings real appreciation of the story or the incident dramatized is it of real worth.

A very interesting piece of work for a group of Juniors whose leader is willing to give the time is that of writing a dramatization of a Bible or missionary story. This can be done by first telling the story to the children in such a way that the desired scenes in the story stand out. After the story has been told, the children may decide how many scenes are in the story. The scenes are then listed, and the first scene is played, the children making up their own dialogue. Let all the children have many chances to play each part, the group finally voting on the one who does it in the best way. When the dramatization has gone on long enough so that the scenes are fairly set, and the action is also becoming clearer, the Juniors may write the dialogue, with help from their teacher. The scenes may be practiced again and again and the writing worked over as the children see places where improvement can be made. If it is to be given before a group the costumes and accessories may be made by the groups. This will take several weeks, but it is a good project for the week-day or Vacation School, or for the Sunday-school teacher or leader

of a missionary group who is willing to give the extra time to her pupils.

For example, some in a group of Juniors became interested in the Southern Mountains through a missionary who spoke in the church service. They asked questions in their Light Bearers' meeting, so, the next week, the leader told them the story, "For the Sake of Learnin'." They enjoyed it thoroughly, talked about it, and finally asked to dramatize it. The method followed was similar to that given above. The children also looked up information and pictures on the mountain people. They used these in a poster to announce their play and also for a brief talk before the performance which was given at a mid-week church service.

**Service enterprises.** These are invaluable for Juniors and are possible even in the smallest church. They are especially interesting if the Juniors can choose what they will do. Some types of service are suggested but Junior leaders can discover interesting and purposeful enterprises in their own church and community if they are on the watch for them.

1. Service in the church: Carrying home lesson papers to absentees in the Beginners and Primary Departments; being messengers for the various department superintendents and the pastor; making the models for illustrative use in teaching as suggested under handwork; helping to decorate the church for special occasions; helping in Beginners and Primary Departments in pre-session period; helping the Cradle Roll superintendent at a Cradle Roll party; bringing flowers for the pulpit; delivering invitations to special services; entertaining children of another department; entertaining parents; making a missionary exhibit and inviting parents to see it; buying a gift, flag, picture, or the like, for another department; putting Department room in order after use; planning a party of missionary games for another group; building a library of missionary reading books and missionary curios.

2. Service in the community: Making puzzles and scrap-books, mounting pictures for children in hospitals; making special gifts for hospitals, orphanages, homes for the aged, at Christmas; selling Red Cross seals; giving an occasional en-

tertainment for the inmates of an orphanage or home for the aged; singing carols at Christmas; giving a party for the children of an orphanage or nursery; gathering flowers to be sent to the children of a city day nursery or kindergarten; giving money for missionary work; participating in community health week or clean-up week; planning a party for children of other races in the community.

3. Missionary service: Making gifts for mission boxes; making scrapbooks showing phases of American life, to be sent to foreign mission stations; sending pictures, magazines, books, or little gifts to children in home mission schools; giving money for missionary work; making and using a missionary prayer calendar.

These are given merely by way of suggestion. Needless to say, any project should be undertaken only after the Juniors know enough about the proposed enterprise to be really interested in it. If they are going to plan a party for children of another race or children in an orphanage they need to know something about the children so that there will be a feeling of interest and friendship. If rural children are to send flowers to city children they ought to know what joy flowers will bring to city boys and girls. Some country boys sent enough holly one Christmas to give each child in a certain Junior Department a bit. It was intensely appreciated, the letters of thanks were cordial, and there was a keen desire to reciprocate.

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**Play.** Every program of religious education for Juniors must make place for play, for it is highly essential that the Juniors have a normal development in play. They need a wholesome play life which they thoroughly enjoy in the right way. Attitudes and habits are formed in play. Therefore, it is important that the Junior's play group is of the right sort. A child who plays with a group in which cheating,

lying, and unkindness are common is apt to develop those qualities unless another and stronger force comes into his life. The boy who plays with the group in which fairness, courage, cheerful acceptance of hardships, kindness, and helpfulness are practiced day by day is likely to develop those qualities. For play is always action, physical or mental, and it is usually of absorbing interest; since we tend to grow character faster, if one may use such a term, in action which calls forth whole-hearted response, play is very fruitful in its development of character traits.

1. Junior play hours. The Junior leader should play with her children. There may be play hours, when the children come together with their teacher just to play. Indeed, many of the more formal parties, with their elaborate refreshments, should give way to the simple playtimes. In such play hours, let the Juniors make the plans. The teacher will take her place in the play group as one of it, not as the superior officer. She will find, at once, as she begins to study the group, that play is most prolific in the production of what we call "life situations." In other words, arguments, differences of opinion, mishaps, chances to cheat or be fair, to share or be selfish, to be brave or cowardly, constantly arise. She will have the opportunity, as the member of the group who has had more experience, to guide the children in these situations.

Play may be used to give the children an appreciation of children of other races, for nothing so develops mutual respect and understanding as play, and it is well to arrange if possible some play hours together. A group of boys who invited a group of Negro boys to play with them, and learned that the colored group had the better baseball player, found their distrust changing to admiration.

A better understanding of children of other races may be gained by playing their games, since it is not always possible to arrange playtimes together. A series of pamphlets listed in the bibliography gives the games of various nations, with suggestions as to play hours.

In rural schools, play hours are especially needed, for the child in the country often suffers a lack of play opportunities.



He does not have enough opportunities to play with other boys and girls and he does not know a sufficient variety of games. Here is where the rural church can make a contribution to the lives of boys and girls. The children can gather at certain times for play with their leaders. New games should be taught. The Vacation School in the rural church should emphasize play, as should the week-day religious school. Remember that the child who does not play will lose something that will affect him all his life.

Junior leaders should sympathetically help their boys and girls in their play life. If they discover that some children are not happy in the play group, it should be their earnest effort tactfully to help such children to adjust themselves. Those who are shy may be helped to overcome their shyness and timidity, being encouraged to suggest games, to tell how games may be played, to take a more leading part in play. If some are quarrelsome, perhaps the teacher can help them to see the wastefulness of fighting or argument. In the leaflet, "Why Play?" note how the leader helped her boys to see this.

Some of the play hours may take the form of walks to discover flowers or to study birds or trees. Sometimes luncheon or supper may be taken. If a fire is built and something is cooked, no matter what, it will be all the more fun. If a fire is made the leader will be sure to see that the Juniors put it out very carefully; also that the place is made tidy, since this is one of the lessons to be learned on a hike or picnic.

The play can often be an enterprise involving really hard work but since it is entered into in the spirit of play it is fun to Juniors.

Often the church must provide, or must coöperate in providing, a place for the children to play. While it is true that cities are becoming more careful about providing play places for children, there are still many that provide no play places. In the smaller towns, in suburban communities, and in the open country, there is often no play place. Where this is the case, the churches should get together and, perhaps in co-

operation with the public school and the community, see to it that a play place is provided for the children. It is not at all necessary to have elaborate equipment. Some equipment, such as swings, tennis court, croquet ground, will be helpful but not absolutely necessary. The children are thankful for just a place to play.

Where there is a play center to which many children go, it is advisable to have supervision, not supervision in the sense that the children are directed all day long, but supervision in the sense that there is some one to watch, to care for younger children, to see that all the children have a chance to play happily, and to be ready to make suggestions when necessary. A too strictly supervised play group will soon result in the departure of the children, for children like freedom in play and they are entitled to have it.

As has been said before, the Vacation School and the week-day religious school, should give large place to play. It must be remembered that in play the situations arise which give the greatest opportunities for guidance in the practice of Christian living.

A special pamphlet, "Why Play?" revealing the opportunities for religious training through play is now ready for Junior leaders. It is really the actual experience of a Junior leader with a group of Juniors at play.

2. The play approach to religious training of Juniors. "Let's play" are magic words that open doors to the Junior's mind and heart. Play does not necessarily mean games, but it always means something interesting, something the Junior likes to do. If he likes it, he will often work harder at it, and give it closer attention, than many of us who are grown old and serious bring to our work.

At this writing a Vacation School is in session and the Juniors are "discovering," with their teacher, what it means to be a knight. They are making for themselves knights' costumes. The girls are making the shields for the boys and the boys are designing a knight's helmet, the best design, by vote, being used by all. Each boy wears a rough model of the helmet he has designed and the others study it critically, asking

questions and commenting. It is hot, even in the big room where they are at work, but not one of the Juniors seems to think of the heat. Finally the best pattern, after much interested discussion, is chosen and they get to work. Many of them beg permission to take their helmets home to finish them there. It is hard work, for the helmets are not easy to make, but to the Junior it is play.

Another group of children built a missionary station which has been reported in "Friendship Center in China," by Stoker and Hill. They worked very hard, read many books on China, had some interesting dramatizations, yet to them it was play.

It is possible for many Junior leaders to follow the play approach in training Juniors. In Vacation School, in week-day schools of religion, in missionary societies, everywhere, indeed, the play approach to religious education should be used.

What do we mean by the play approach? Not play, as adults understand play. Anyone watching a group of children at play will soon discover what the Junior means by play. First, it is having a good time. He may be working very hard as he helps to build a dam over a creek, or a shack for the crowd, but he wants to do it. Just as long as it is fun, and is interesting, it is play to him. Second, it is usually something he has chosen himself, or with his group. It has not been forced upon him. Third, he is using his own ideas and doing it in his own way, or his group are doing it in their way, with much wordy argument. So there are at least three characteristics of the play activities of Juniors: They are self-chosen and interesting; the Junior uses his own ideas in developing them; there is freedom and utmost informality. Granted all these, no matter how hard the Junior works, it is play.

In the week-day sessions of the Junior group, the play approach may be largely used. Does this mean that there will be no religious instruction? Not at all. There will be more religious training given than in the more formal sessions of the school although it will not be given in the same way.

But the Juniors will have more opportunities to elect what they will do, more initiative in developing their ideas, and more freedom and informality. If you read "Why Play?" you will discover that the Juniors who planned the Christmas party worked very hard, but, in their words, "What fun!"

We must increasingly lay hold upon this approach to the religious training of children. To aid Junior leaders in using it in their week-day meetings, a program which embodies these principles is offered.

"Builders of the Trail" is a program planned to correlate, as far as possible, the activities of the church, home, and school, for the purposes of religious education. It is not planned to take the place of curriculums for the week-day or Sunday school, or of other Junior organizations, but rather to supplement and strengthen the work of all the organizations, especially in the realm of activities. It is for use during the week and may be used by a Junior class or Department, or society, or by the entire group of Juniors in the church. When it is used by the entire group it becomes an excellent way of correlating the work of all the agencies touching Junior life.

The program is based on certain principles which should hold in Junior work. It is developed entirely from the standpoint of Junior boys and girls. Their interests and needs are clearly recognized and met. Since the Junior learns so largely by doing, the program gives large place to activities that are naturally interesting to the Junior and that provide for him a happy, wholesome life.

Since the child of this age has initiative and some desire for leadership, the program gives opportunity for choices and decisions and the expression of leadership ability.

Because Juniors are eager to achieve, and to have their achievements recognized, a simple system of recognition by the use of ranks or degrees is a part of the plan. Within each rank or degree a series of achievements large enough to permit a wide range of choice is given.

The program is informal so that churches of various circumstances may adapt it to their own use, and also that



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Junior leaders may adapt it to meet the particular needs of their Juniors.

This program will be ready about the middle of November.

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"Play Hours": Persia, Syria, India, Africa, Philippine Islands, Siam, China, Japan, Mexico, South America, Czechoslovakia, All America.

Pamphlets giving the games of these countries, with a program for a play hour.

## CHAPTER III

### ORGANIZATION FOR THE JUNIOR GROUP



ORGANIZATION is important, for upon it depends much of the success of Junior work. The first step in organization is the appointment of a Junior Committee or Cabinet. If there is a Church Council of Religious Education the Cabinet will be appointed by the Council and will be a subcommittee of the Council. If there is no Council the pastor and other officials of the Church school may appoint the Cabinet.

Every Junior organization should be represented on the Junior Cabinet, **without exception**, since the only way really to correlate the work of the Junior group is to have it under the direction of such an organization as the Cabinet. There may be one or more representatives from each of the Junior organizations and the pastor and the director of religious education will be ex officio members of the Cabinet.

It will be helpful to have one person supervise the work of the whole Junior group. This will not in any way lessen the duties and responsibilities of the Department superintendents and of leaders of Junior societies, since the duty of the supervisor will be to keep in touch with the work as a whole and not to manage any organization. The supervisor should be elected by the Junior Cabinet. It will be better to select some one not already in charge of an organization, for if such a leader does take the office, she will have to give up her other work unless the Junior group is very small indeed for she will be kept busy overseeing all the work.

The supervisor will lead the committee in studying the Junior program as a whole, and in seeking constantly to improve it; she will also guide in allocating the various phases of the program to the different Junior organizations. She will keep in touch with the various organizations and know what they are doing; see to it that the program is kept well

balanced and that no organization is duplicating the work of another. She will constantly try to keep the whole plan and program in the minds of the various leaders. She can be of invaluable help to Junior workers, in a very informal way, by discovering new materials, new books, new methods, and making them known to the workers. Her work will always be advisory in nature. She will need to work in close co-operation with the director of religious education if there be such.

### THE JUNIOR CABINET AT WORK

The first task of the Cabinet will be a survey of existing Junior organizations to discover whether there are too many or too few. The test of this will be what the existing organizations can do for the Juniors. If the program of religious education as it is finally worked out can be given to the Juniors through fewer organizations it is better to eliminate. There is seldom need to add an organization.

**Plan I.** The best plan or organization is the week-day Church school. This consists of the Sunday sessions and two or three week-day sessions. The entire program, including play activities, is carried on through the school. In some communities the children are released from school at certain hours to come to the Church school for religious instruction. Such a school should be well organized and conducted, and it should not be attempted unless there is a well-trained person to direct it, and trained teachers for the various groups. Unless it is fairly certain that the school can be conducted on a very high level, it is far better to wait until it can be started in the right way, or to join other churches in the community in providing such a school for all the children.

**Plan II.** Where it is not possible to have a week-day Church school the Junior program can function through the various Junior organizations. Usually there are at least two, and sometimes three, organizations for Juniors. As a rule they run quite independently of each other and there is much duplication in the way of Bible stories, memory work, worship, with glaring failures to meet the needs of the Juniors at other points.

The first step in correlating these organizations will have been made when the Junior Cabinet is organized. The next step will be to discover how much of the program suggested in outline here can be undertaken by the combined organizations ministering to the Junior group. It may be that all that is suggested here is being given. If not, the Junior Cabinet can decide how much can be undertaken, and so build the program.

The next step is the allocation of the various phases of the program to the different organizations. Specific suggestions as to this cannot be given, for each church must solve its own problem, but in a general way it can be said that in the Sunday school there will be the Bible lessons, with some worship, and in the other sessions more of the service and other activities, such as dramatization and enterprises of various types. If worship is emphasized in the Junior Department of the Sunday school and in the Junior church, so much emphasis need not be placed on worship in the week-day classes. If one of the organizations is a missionary society naturally most of the missionary instruction and enterprises will be carried on there. Nature studies and play activities may be carried on in the week-day groups.

Of course, it is not possible to give all the instruction in one organization and all the activities or all the worship in another. An educational program for children cannot be so sharply divided as that; the various phases of it are too intermingled. Every session will surely have in it something of instruction, something of worship, and something of activities, and indeed may have all three. The Sunday-school teacher, for instance, must not be debarred from activities with her group because that task is assigned to another organization. In a general way, however, the divisions suggested here may be carried out.

In attempting to correlate the work in this way some other steps will have to be taken by the Junior Cabinet. One is the matter of grading, for the Junior organizations must be for Junior boys and girls alone since the program is for Juniors. Junior organizations should no longer receive those



under Junior age, although the younger ones already in the organization should not be summarily dismissed, since this would probably result in hurt feelings. Thus the organizations will in time become strictly Junior, having in them only boys and girls of nine, ten, and eleven years of age.

If it is felt to be absolutely impossible to exclude those who are younger from the Junior organizations (and this feeling is largely on the part of the leaders, not of the children), the organizations will have to be graded. That is, when the time comes for instruction or activities the younger groups should meet under the direction of an assistant for work more suited to their needs and abilities.

Attempt to interest all the Juniors in all the sessions for the Junior group. For a long time to come children will be more apt to attend the Sunday school than any other organization, but if the work in the other organizations is made interesting attendance will increase. It is important that this should happen, since if part of the program is being given through these organizations the Juniors who do not attend will not get all of it.

When they are promoted to the Junior Department of the Sunday school children should automatically become members of the other Junior organizations and plans should be made to put the newly promoted group into touch with them at once. This may mean modification of some of the organizations. In the Junior society the pledge should not be made a condition of membership since this tends toward a selective group. Each organization should be open to both boys and girls.

A committee of Juniors (about which more will be said later), consisting of representatives from all the Junior groups, one from each Junior class and at least one from each of the other organizations, will further serve to create interest in all the organizations.

**Plan III.** When there is just the Junior Department of the Sunday school, or Junior classes, as much of the program as possible should be given. There should be week-day

sessions of the group, since it will be impossible to give all phases of the program in the Sunday sessions.

**Plan IV.** In the country it is not always possible to have the children except on Sunday. In this case the Junior Cabinet may plan to use the Sunday-school hour for Bible instruction, the first part of the church service for worship, and the latter part of the church hour for handwork, missionary enterprises, service activities, or dramatization. In a plan like this the pastor and session must coöperate by modifying the church service in such a way as to make it of interest and value to Juniors. The Juniors will leave the church service just before the sermon, and have the remaining time in another part of the building for their activities, enjoying a moment or two of relaxation between the services. The play needs of the group may be met by having the group together occasionally, at the church or some central location, for games and other play. This plan does not require many leaders, always a problem in any church, but especially so in the country church. The Junior superintendent, or one of the Junior teachers if there is no superintendent, may take charge of the work, with some assistants.

### PUPIL ORGANIZATION IN THE JUNIOR GROUP

One of the desires of Juniors is for leadership. At the same time, it is not possible to intrust them with too much responsibility, or for too long a period of time. Therefore, while there should be some self-government in the Junior group, it should be of a very simple nature. The best plan will be a Junior Committee. This will be made up of one representative from each Junior class and representatives from the other Junior organizations. Representatives should be elected by the members of the class or organizations from which they are sent. The Juniors should be taught to be thoughtful about electing representatives, choosing those who are in good standing as far as attendance, courtesy, good conduct, and helpfulness are concerned. Election should not be on the basis of accomplishments in work and study for that would give certain Juniors an unfair advantage. The presi-

dent of the committee may be elected by the entire Junior group. Representatives should serve three months.

**Work of the Junior Committee.** What can the Junior Committee do? It must have some real work or interest will lag. The Junior Committee may be responsible for getting the room ready for meetings, seeing that all the necessary equipment is on hand, and helping the leaders in any way possible. They may—though they will need careful guidance in doing this—formulate certain standards for the entire Junior group, such as standards of punctuality, home study, conduct, attendance, and so forth. Juniors are ready to set high standards but just as ready to break them when they become irksome. They will therefore need to be constantly cautioned about making standards that they cannot live up to. Such standards should be taken by the representatives to the various classes and organizations and voted on by them, thus being accepted by the whole group.

The Junior Committee may help to plan the play hours or other social affairs, plan service activities, and look after absentees. The president may preside at any business meetings of the Junior group. It is quite in order to permit the members of the committee to make suggestions about the work. The committee may occasionally plan and conduct worship services for the various organizations.

In creating a feeling of unity in the Junior group the members of the Junior Committee will be very useful. They should keep each organization informed about the doings of the others and, being drawn from all, they will naturally tend to bring each group closer to the others.

Once in a while the entire Junior group may have a meeting, merely to promote a sense of unity. There may be a worship service prepared by the members of the Junior Committee and led by them, some reports about what is going on in the various organizations, perhaps a little exhibit of the work done by various groups. If there is recognition to be given for good records, or special work, it may be given at this time. There should be good times occasionally for the entire group and in these the Junior Committee can help.

### FORWARD STEPS IN JUNIOR WORK

The Junior Cabinet should be constantly watching for ways of putting the work for the Juniors on a higher plane. The smallest, most struggling church can take some steps to improve its work; the finest and most up-to-date can still find room for improvement.

If the Junior group is not well graded for its class work, the Junior Cabinet may see that this **grading** is done, grouping nine-year-olds in one class, those of ten years in another, those of eleven in another. If the Junior group is very small there may have to be a combination of these groups. It is not wise to try to put boys and girls together in a class, although they do work together to some extent.

Another forward step for the Junior Cabinet will be that of **securing a separate room and an entirely separate session for the Junior group** in Sunday school, if they are meeting with the adults the entire hour. Sometimes the Juniors can meet either before or after the rest of the school; they can go outside the church building for a room; an organization of adults may be willing to give up their room; or some adjustments may be made in the church building so as to make this possible. The religious training of Juniors is important, and the time they have for it is so short that none of it should be spent in hearing or doing things that mean little to them, because planned for adults.

**When Juniors must remain in the adult school securing a Junior superintendent and developing a Junior Department will be an important step.** This can be done by putting the Juniors into classes according to years, using suitable lessons, grouping the classes in a corner of the room, and screening them for the lesson period. It is quite possible to build up a Department spirit even if there is no Junior room. The Junior Cabinet will see to it that these Juniors, though they cannot have their own room, get as adequate a program as is possible. If there are no other Junior organizations the Junior Department should meet during the week for some of the other phases of the work.

Another step is **improving the Junior room**, where there



is one, if such improvement is needed. All the Junior organizations may use the one room. With the expenditure of a little money, and much effort, even a very unattractive room can be made more attractive. Space will not be taken here to suggest the equipment of a Junior room, nor to show how an unattractive room may be improved, but information will be sent upon request.

The Junior Cabinet should be constantly **seeking to lift the level of teaching**. This means a definite effort, first of all, for trained leaders. Urge teachers to take teacher-training courses; ask for a teacher-training class if the church does not have one; start one, if necessary. Try to establish the principle of using only trained leaders.

Keep leaders in touch with the best methods and newer developments in religious education. This means a library. The Junior Cabinet may be instrumental in **providing a reference library** for the Junior workers, if the church does not have such a library.

Under the influence and guidance of the Junior Cabinet plans for **helping parents to carry on religious training in the home** may go forward. They can promote the various plans for helping parents that are suggested in the pamphlet.

**Following the Juniors into their school life** may be another step for the Cabinet. Some suggestions are given in this leaflet as to the way in which the Church school may seek to relate religious education to secular education in the mind of the child, but more plans will occur to the members of a Cabinet as they study their own situation.

**Helping the Juniors in their community contacts**, finding community experiences that have religious values, guiding the Juniors in service in the community may all be tasks for the Junior Cabinet, to be worked out by the various leaders.

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## CHAPTER IV

### THE JUNIOR'S TRAINING IN THE HOME



NO matter how adequate the Junior program of the Church school may be, it cannot be quite successful if there is no home coöperation. The Junior spends so much of his time under the influence and guidance of his parents, is so wrought upon by the atmosphere of his home, that the church is working under a handicap if it does not succeed in securing the fullest possible coöperation of parents. The church program for Juniors should therefore include plans to secure religious training for the Junior in his home. Many parents are not at all interested in the religious training of their children; others want to give their children religious training, but do not know how. In attempting to begin religious training in the home the following suggestions might be given to parents through the Junior Cabinet.

**Attempt to gain a better understanding of the children.** So much harm is done children by parents who do not understand them even in a general way. Suggest some simple, readable books on child nature.

**Begin religious observances in the home:** family worship, better observance of the Sabbath, grace at table. Even if family worship consists only of a five-minute service around the breakfast table or the supper table, it helps. There are many books that will help those who wish to start family worship: some of them are listed in the bibliography. If Sunday can be a day that is different, because the children have more of their parents' company, because they attend church together and there is a special walk with the parents, or time to read together, or to sing around the piano—if there is something that sets the day apart—Sunday will come to have a special meaning for the boys and girls.

**Emphasize the spiritual on such days as Easter,**

**Thanksgiving, Christmas.** There is great opportunity in these special days for the building up of religious attitudes and appreciations. Even if Christmas Day or Easter Day is marked as a religious day only by the singing of Christmas or Easter carols, or by an early morning church service, it will have been given some spiritual significance for the child. If Thanksgiving is marked by family attendance at church or a period of singing of Thanksgiving hymns or a special prayer of Thanksgiving at the table, not shutting out one bit of the fun of Thanksgiving day, it will help the Junior to feel something of its spiritual significance.

The Junior Cabinet can greatly serve its children by offering suggestions for the observance of these special days, putting them in mimeographed form and sending them to the parents. Suggestions will be sent on request.

**Give proper training and guidance in conduct.** As their boys and girls live from day to day, meeting the various life situations that arise, wise parents, guiding them to respond in the right way, make a tremendous contribution to their character development. In many homes the instruction given in the Church school is lost because there is no help in the home in putting it into practice. Where the home is emphasizing religious training and religious living, helping the children by counsel and direction to live in the right way, the task of religious training is much easier. The discussion groups and classes suggested later will help parents in this.

**Help the children to have a right attitude toward those of other classes and races.** Children get their attitudes toward others pretty largely from their parents and adults in the home. Of themselves they would not be snobbish. By their own attitude toward people of other races and classes parents can lead their children in the development of attitudes that are appreciative and friendly.

**Help the Junior in the development of his prayer life.** It is not so easy to help Juniors in their prayer life as it is to help younger children, but parents who are good chums with their boys and girls can help them; certainly they can coöperate with the Church-school leaders in this respect.

**Coöperate with Church-school leaders.** Parents can coöperate with the Church school in its work for Juniors by being interested in what the Church school is doing and letting their boys and girls see their interest and appreciation. They can see that the children attend the Church school (all its sessions) regularly and punctually; they can help them in any work or study they may bring home and be interested in any special projects they may be working out. It makes a great difference in the child's attitude toward religious training if he knows that his parents are as interested in that as they are in his secular education.

### THE CHURCH HELPING PARENTS

It is the responsibility of the church to help parents in the religious training of their boys and girls at home. Many of them do not know how and they need help. There are several ways in which the desired help may be offered:

**By furnishing material that will be helpful:** leaflets, books, lists of good reading books for Juniors, especially at Christmas when parents are buying for their children; information about the best and cleanest "movies," helps as to religious training, helps for parents who want to know how to play with their children. Information as to where these may be obtained (especially the books) may be enough for parents who can afford to buy them, but where parents are in very moderate circumstances a lending library may be got together by the Junior Cabinet and offered to the parents.

**By discussion groups for parents.** These need not be formal in their organization and they may be for fathers, or mothers, or both. They need not run on steadily through the year, but a group can be formed for a few weeks and then be disbanded until time for another group.

**By classes in child study and child-training.** Such classes can meet during the week or on Sunday, in the church or at the homes of the parents. They will go into the study of child nature and child-training more thoroughly than will be done in the discussion groups.

**By a parent-teacher association.** This is, of course,



more formal in its organization than any of the other groups, having its officers and stated meetings. Not so much careful study and discussion can be done in the meetings of the parent-teacher association, but it is a good way of keeping parents in touch with the work and is a means of giving them information about the training of their children.

**By parents' meetings.** If nothing else in the way of helping parents can be done it may be possible to have an occasional parents' meeting. This serves to keep parents informed and to help to awaken them to a sense of their responsibility for the training of their children.

There are many ways in which the Junior Cabinet may help the Juniors' parents. If only it were possible to keep in sufficiently close touch with parents (and it is possible in the small or medium-sized church), they would bring the Church-school leaders some of the problems they face as they try to guide their children. This is where the finest help of all may be given. If, however, they come with problems, as Edward's mother did with the problem of playing marbles for keeps, and the Junior leader is concerned only about memory work, they will not soon come again. The Junior Cabinet, by visiting and keeping in close touch with parents, may be able to give much needed help and counsel.

Material for discussion groups, to be sent to parents, and some material for parents' study classes is now available. It is listed in the bibliography.

### MUTUAL COÖPERATION

If Junior leaders wish parents to coöperate with them they must keep parents in touch with what is being done. At least once a year the Junior Cabinet should send a letter to parents, telling them what is planned for the Juniors, asking for their help, and showing clearly in what ways they can help. It is a good plan to have a parents' meeting early in the year to lay plans before the parents.

Report cards, showing the Juniors' progress, may be sent once a quarter, and the parents will thus be kept pretty closely in touch with the work. Once a year or oftener an

exhibit of work may be given. This meeting may be put into the hands of the Juniors. The program may be largely theirs, for it should consist of the work they have been doing during the year. The Junior Committee may plan the worship service and conduct it; one organization may give a dramatization; another may be in charge of and ready to show and explain the exhibit; another in charge of refreshments. Such affairs do more to deepen interest in the work of the church for Juniors than any amount of preaching.

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## CHAPTER V

### RELATING THE JUNIOR'S RELIGIOUS TRAINING TO HIS SECULAR EDUCATION



F Juniors were in the habit of bothering about things they would surely be puzzled by the fact that in the public school, which plays so big a part in their lives, no attention is paid to that which Church-school leaders would have the children believe is the most important thing in life. While the Junior does not consciously concern himself about this, being much in the habit of living his life in compartments, as it were, nevertheless it has its effect upon him. In the opinion of many it does much to cause the Junior to regard religion as unimportant. The Church-school leader can help the children to see that while religion is not taught in public school, the school is interested in the religious training of boys and girls. And she can, in a good many ways, relate the work of the two institutions. Not much has been done in this important matter and little is known about what can be done, but the following suggestions could be carried out in most cases :

**Visit the school.** Spend some time observing in the school the Juniors attend. A teacher may discover that the most troublesome boy in her class is quite well behaved in the schoolroom, perhaps because he knows that the teacher will not permit him to be otherwise, or because the work there appeals to his interests and he is better behaved because he is interested and happy. It may be found that the girl who does very slipshod work in Church school does good work in public school because only the best she can do will be accepted.

It will help the Church-school leader to notice the methods of the school-teacher. By her training and experience she has learned, or should have learned, ways of handling boys and girls that should prove very suggestive to the Church-

school leader, especially if she be untrained. A chat with the teacher should give her many sidelights on her pupils.

**Coöperate in solving the problem of the child who is a special case.** It is quite possible for Church-school and public-school workers to coöperate in solving the problems of the child who for some reason needs special attention. It was only the coöperation of public-school and Church-school leaders that solved the problem of George, related earlier in this leaflet. In some communities there is a very definite effort to do this. The Church-school leader who knows the public-school teacher of her Juniors may enlist her aid in solving the problems of the children, and vice versa.

**Utilize in the Church school what is taught in public school.** While religion, as such, is not taught in public school, there is much that is taught there which is of value for religious education. For instance, there is excellent background for missionary instruction. One evening a little girl showed the writer a booklet she was making. In it she had all the pictures and information she could gather, together with some notes taken in class, about almost every large country in the world. This book was being made under the direction of the geography teacher. Had her Church-school teacher wished to give her pupils missionary instruction, she might have discovered that her girls, for they were all in the same class, had a rich background of information upon which she could have drawn. Not paying any attention to what her pupils did in school, she would probably have given them the information all over again.

An increasing number of schools are conducting projects whose purpose is to develop an appreciation of peoples in other lands and to establish international friendship. One school in a small New England town had such a project, in which every grade in the school had a part. Suppose that the Church-school leaders in the town had known of this and had seized the opportunity for religious education! How easily the whole thing might have been given a religious interpretation! Many stories are told in the public school to



promote international friendship. Of these the Church-school leader may take advantage.

Much that may be of use in worship is also taught in the schools: carols at Christmas and Easter; poetry, some of it religious in its content; beautiful prose, idealistic stories. Great masterpieces in art are also studied, many of them religious in subject. Yet the children do not study the pictures or the poetry or the carols for their religious content. They study them as art, as literature. It is the opportunity of the Church-school leader to reveal to the child the religious values of such material. Perhaps the Juniors of a certain public school have learned some beautiful Christmas carols. To use them in the worship services of the Junior Department or one of the other organizations may reveal to the Juniors, just by putting them in that setting, their religious values. A great picture, familiar to the children because it has been studied in public school, may have an entirely different message as it is studied from the religious viewpoint in the Church school.

**Interpret service projects religiously.** Certain service projects are carried on in the public schools. In small communities it may be possible for churches and schools to unite in some of these, especially at Christmas or Thanksgiving. Where this is not possible the Church-school leader can lead her pupils to realize that helping others, if done from a Christian motive, is Christian service.

**Guide the children in their contacts.** Boys and girls have many and varied contacts in their public-school life. They meet children of other classes and races. Unless they are guided in their contacts with these children who may be poorer, or different, the Juniors are not apt to be very kind to them. Especially are they unkind to children of other races, and this is, sad to say, often a reflection of the attitude of their parents. Here is another opportunity for the Church-school leader. She can find out what contacts her pupils have and help them to be more kind and friendly. Have some play hours to which these other children are invited. A missionary enterprise which ended with a spoken

or even written resolve to be friendly to every child from another race or class would be really worth while in the Junior group.

**Change the attitude toward school-teachers.** Juniors seldom appreciate what their teachers do for them. To be sure, if a teacher is generally and heartily disliked it is her fault, but Juniors reflect the attitude of adults, who take for granted the fine work of teachers and indeed are inclined to scoff a bit at them. In one community where this was clearly reflected in the children's attitude toward their teachers, the teacher of the week-day religious school had a number of discussions with her pupils about what came to them through the efforts of their teachers. They realized that many really delightful things, learning to read for instance, which brought them such pleasure, they owed to their teachers. They finally gave a party for their teachers as an expression of their appreciation. The teachers were pleased, of course, and the changed attitude of the children made possible much happier times in school for both pupils and teachers.

In order to get information about what is going on in the public school the Juniors attend, visit the school, talk to the teachers, talk to your pupils to find out what they are learning and doing. It is often possible to get a syllabus of the courses for the fourth, fifth, and sixth grades, which is where most Juniors are in public school. A few of the slower children are below the fourth grade; some of the brighter pupils above the sixth. One Church-school leader has made a study of the school curriculum and has found it invaluable in his work. In most places public-school leaders will be glad to provide this material.

Find out what progress your children are making in school. In giving recognition for achievement give recognition for work or standing in school. Sometimes the school-teacher and the Church-school leader working together can help an idle boy or girl to do better, or help a child who is not happy in his play group to make a better adjustment, or help the child who is a special problem to a better way of living.

**RELIGIOUS VALUES FOR THE JUNIOR IN THE  
COMMUNITY**

The Junior is a member of the community in a sense that the smaller child is not. While a small child is in the same world as an adult physically, mentally he is not in the same world since his world consists only of that of which he is aware. The Junior's awareness of the community grows increasingly. He may be helped to take his place in it, to appreciate its good points, and to do his part as a member of the community.

He gets some help in this direction in school, in that he is taught the contribution made by all public officers and agencies to the well-being of the community, but as yet there has not been much help in guiding him in taking his place in the community or in pointing out for him the values in the community which will help him. It remains for the Church-school leader to help the Junior in this way.

**The use of community agencies.** The school introduces the Junior to the library, sending him there for reference books and encouraging him to find his reading there. But the library has religious values for the Junior. There is much material in books that will help him. The Church-school leader may discover these books of Bible stories, the books—and there are many—that will promote attitudes of world friendship, the pictures and posters that are fine and good, and point them out to the Junior, who may pass them by unnoticed unless they are revealed. The librarian will be willing to put out for special attention books that promote world friendship, or a display of pictures or posters, if she understands what the Church-school leader is trying to do. She will often put out material if the Church-school leader is carrying out a project and wants to send the children to the library to look up materials. In the larger libraries, where there is a children's room, it may be possible to arrange for special exhibits. Very often there is a story hour at the public library and the Church-school leader may unite with the public-school teacher in encouraging attendance there. She may, by becoming acquainted with the one who

tells the stories, succeed in having some missionary and Biblical stories told if they are not sectarian.

It will certainly be of great help to the Junior leader to spend some time in the library, watching the books her children take out or helping them to select books. Thus she will be able to point out to them desirable reading matter and often because she has pointed it out to them it will be taken home and read.

**Art galleries and museums.** Children are sometimes taken by their public-school teachers to art galleries and museums. But quite frequently they grow up without becoming acquainted with the opportunities in their own community. The Church-school leader who finds time to take her children to the art galleries to study great religious masterpieces will be doing something that is worth while. Very often the exhibits in the museums are of great value in developing appreciation of other peoples. When Juniors see the beautiful pictures painted by Italian or French or German artists, they are not apt to feel quite so superior to children of these races. When they see some of the beautiful carving, or embroidery, or weaving, of other peoples, they realize that each race has its big contribution to make to the world, and such realization brings about appreciation that develops respect for the qualities of others. Such study is valuable in building up a background for mission study.

**Community opportunities for development of reverence and appreciation.** There are many community opportunities for the development of appreciation and reverence. The carol-singing at Christmas now prevalent in so many communities all over the country may make its real contribution to the Junior. Wherever it is carried on, the Junior Church-school leader should plan to make it worth while to her Juniors—perhaps, by going with them to it, or by seeing that they have part in it. She can go over the carols that are likely to be sung (usually the old, familiar ones are used) so that the Juniors can join in the singing. The early morning Easter services may mean much, too. To get up early on Easter Sunday morning to go to a sunrise service



will not be a hardship for vigorous Juniors. The child who in the early dawn of Easter joins with others in worship will not soon forget the impression made upon him. Then there are community pageants and celebrations. Where they are worth while, let the Church-school leader bring her Juniors into touch with them, perhaps finding a way for them to help in their production. A group of Juniors who take part in or witness a great community pageant will have had an experience that helps in the building of attitudes that are of untold worth to them at that particular stage of their development.

The sacred places in the community may be made of worth to the religious development of the Junior. There are many such in our country. The Juniors are often taken to them by their public-school leaders but usually in such large groups and in so hurried a fashion that the emotional values are lost. The Church-school leader who is near such a place and who will take her Juniors to it, who has a story to tell about it, or who can help her pupils to understand what was back of it all and make them thoughtful about it, has made them aware of something that perhaps they had not, up to that time, realized.

**Community opportunities for developing the spirit of helpfulness.** There are many opportunities for community helpfulness on the part of Junior boys and girls and every such opportunity rightfully participated in helps to develop a worth-while member of the community. There are sometimes clean-up campaigns in which Junior boys and girls may assist. They may help in the care of trees, especially when some danger threatens. On special occasions, as when a convention is being held in the town, if the community is small, how proudly Junior boys and girls help in directing strangers, in running errands, and so forth! They may help in the Red Cross campaign or the campaign for the community chest, both by gifts and by service, or in any way that seems wise to their leaders. It is never good to put Junior boys and girls on the street to sell things and it is especially bad in the case of Junior girls. One sees with real

regret that in some communities the elders have been so thoughtless as to let boys and girls of this age help in community campaigns by selling on the street. Junior boys and girls may learn to understand the purpose of such community institutions as hospitals, orphanages, homes for the aged and for the incurable, and they may become interested in helping these by their gifts of money, by preparing gifts for the inmates of such institutions, and by planning entertainments or parties for them from time to time. They may learn that members of the community have a special responsibility for these institutions.

**Obedience to laws of community.** Juniors can and should learn that every community has its laws of health, and in a general sense a health program. They can learn to understand the rules of quarantine and other safeguards for health in the community, and can determine to be loyal to them in so far as they are able. Sometimes a community puts on a special health campaign, and ways may be found of using Juniors in such a campaign. Certainly Juniors can be led to a cheerful and honest observance of all health rules, including the rules of quarantine, which are perhaps hardest for them since a Junior often cannot understand why he needs to be quarantined for anything so trifling as a light case of measles or chicken pox.

Juniors can help to care for community property, refraining from defacing public buildings. They can be interested in doing their share in keeping parks tidy and streets clean.

Wherever there is a community, no matter how <sup>small</sup> tiny, there are values in it for Juniors; there are opportunities for service that will help to make the Junior a better citizen.

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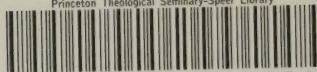
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